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The Lion

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*An Unofficial Newsletter for Members Only of
Saint Mark's Parish, Denver, Colorado*

TO THE MONASTICS, OBLATES AND FRIENDS OF CHRISTMINSTER:

I HAVE often mentioned how similar are the vocations of monks and married couples. Each commits himself to lifelong fidelity and stability to particular persons and, in the Benedictine tradition of a family, under the guidance of a father/abbot, to the work of tearing down the imperial autonomy of one's self in the humble, daily, unceasing service of one another.

There are many thoughts in the attached sermon recently given at the royal wedding that ought to challenge not just spouses but monks and nuns. One can paraphrase many passages: "In monasticism [marriage] we are seeking to bring one another into fuller life."

"Monastic life [Marriage] should transform, as monks [husband and wife] make one another their work of art. This transformation is possible as long as we do not harbour ambitions to reform our partner."

I urge you to ponder these parallels and to blaze forth the truth that, if we become, by observing the monastic life, the persons God means us to be, we will indeed set the world on fire. Anything less incendiary is unworthy of the Benedictine calling.

Dom James

Abbot

LONDON: The Bishop of London's Sermon at the
Royal Wedding of William and Catherine

April 29, 2011

"BE WHO GOD MEANT YOU TO BE AND
YOU WILL SET THE WORLD ON FIRE."

SO SAID ST CATHERINE OF SIENA whose Festival Day this is. Marriage is intended to be a way in which man and woman help each other to become what God meant each one to be, their deepest and truest selves.

Many are full of fear for the future of today's world but

the message of the celebrations in this country and far beyond its shores is the right one - this is a joyful day. It is good that people in every continent are able to share in the celebrations because this is, as every wedding day should be, a day of hope.

In a sense every wedding is a royal wedding with the bride and groom as king and queen of creation, making a new life together so that life can flow through them to the future.

William and Catherine, you have chosen to be married in the sight of a generous God who so loved the world that he gave himself to us in the person of Jesus Christ.

In the Spirit of this generous God, husband and wife are to give themselves to one another.

Spiritual life grows as love finds its centre beyond ourselves. Faithful and committed relationships offer a door into the mystery of spiritual life in which we discover that the more we give of self, the richer we become in soul; the more we go beyond ourselves in love, the more we become our true selves and our spiritual beauty is more fully revealed. In marriage we are seeking to bring one another into fuller life.



It is of course hard to wean ourselves away from self-centredness. People can dream of such a thing but the hope will not be fulfilled without a solemn decision that, whatever the difficulties, we are committed to the way of generous love.

You have both made your decision today - "I will" - and by making this new relationship, you have aligned yourselves with what we believe is the way in which life is spiritually evolving, and which will lead to a creative future for the human race.

We stand looking forward to a century which is full of promise and full of peril. Human beings are confronting the question of how to use wisely the power which has been given to us through the discoveries of the last century. We shall not be converted to the promise of the future by more knowledge, but rather by an increase of loving wisdom and reverence, for life, for the earth and for one another.

Marriage should transform, as husband and wife make one another their work of art. This transformation is possible as long as we do not harbour ambitions to reform our partner. There must be no coercion if the Spirit is to flow; each must give the other space and freedom. Chaucer, the London poet, sums it up in a pithy phrase:

"Whan maistrie [mastery] comth, the God of Love anon, Beteth his wynges, and farewell, he is gon." As the reality of God has faded from so many lives in the West, there has been a corresponding inflation of expectations that personal relations alone will supply meaning and happiness in life. This is to load our partner with too great a burden. We are all incomplete: we all need the love which is secure, rather than oppressive, and mutual forgiveness, to thrive.

As we move towards our partner in love, following the example of Jesus Christ, the Holy Spirit is quickened

within us and can increasingly fill our lives with light. This leads to a family life which offers the best conditions in which the next generation can practise and exchange those gifts which can overcome fear and division and incubate the coming world of the Spirit, whose fruits are love and joy and peace.

I pray that every one present and the many millions watching this ceremony and sharing in your joy today will do everything in their power to support and uphold you in your new life. I pray that God will bless you in the way of life you have chosen, a way which is expressed in the prayer that you have written together in preparation for this day:

God our Father, we thank you for our families; for the love that we share and for the joy of our marriage. In the busyness of each day keep our eyes fixed on what is real and important in life and help us to be generous with our time and love and energy. Strengthened by our union help us to serve and comfort those who

suffer. We ask this in the Spirit of Jesus Christ. Amen.

The Rt. Rev. Richard Chartres is the Bishop of London

The Monastery of Christ the Saviour is located in Hamilton, Ontario, Canada and follows the Rule of St. Benedict. One may recall that Westminster Abbey was built, before the "Dissolution" of the monasteries under King Henry VIII of England, for the purposes of monastic worship and obedience. To learn more and to support Christ the Saviour (Christminster) and the Saint Bede Guild go to:

<http://www.christminster.org/>

An elegant printing of the "Rule of St. Benedict" in parallel Latin and English text is available from Lancelot Andrewes Press at:

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Saint Thomas Sunday

Father Pat's Pastoral Ponderings

The V. Rev'd Patrick Henry Reardon

All Saints' Church, Chicago

HAVING reflected that human beings generally considered have never expected that the dead should rise, we must at once recognize an exception to this rule among certain Jews. In several places in the New Testament it is clear that some of Jesus' contemporaries did expect a resurrection of the dead. Thus, Martha of Bethany said of her brother, Lazarus, "I know that he will rise again in the resurrection at the last day" (John 11:24).

This expectation seems to have taken its rise, in an explicit and unmistakable way, during the Maccabean period in the second century before Christ, in the context of the Seleucid persecution of faithful Jews. The Book of Daniel provides what may be our earliest text on this theme: "And at that time your people shall be delivered, / everyone who is found written in the book. / And many of those who sleep in the dust of the earth shall awake, / some to everlasting life, / some to shame and everlasting contempt. / Those who are wise shall shine / Like the brightness of the firmament, / and those who turn many to righteousness / Like the stars forever and ever" (Daniel 12:1-3).

This hope was reflected in the words with which a devout Jewish mother exhorted her sons, who were suffering martyrdom for their fidelity to the Torah: "But the Creator of the world, who formed the birth of man, and who discerned the origin of all--He will, in His mercy, restore to you again both breath and life, inasmuch as you now despise yourselves for the sake of His laws" (2 Maccabees 7:23). This persuasion of a future resurrection is found in several other verses of Second Maccabees, especially in chapters 7, 12, and 14, as well as in the Qumran manuscripts and other intertestamental sources (cf. 1 Enoch 102-104, but especially 108:11-15; Syriac Apocalypse of Baruch 32:3-5; 49:1-52).

At the time of Jesus, the hope of a future resurrection was chiefly preserved by the Pharisees. Indeed, the Apostle Paul argued that the Resurrection of Jesus provided the necessary historical warrant for that hope and expectation. In this respect he viewed his Christian faith as an extension of his hope as a Pharisee. Thus, accused of false teaching before Israel's high court, Paul pleaded, "Men and brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!" (Acts 23:6).

This line of argument produced the effect Paul evidently had in mind: it divided the judicial assembly into those who expected a resurrection and those who didn't: "And when he

had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided, because the Sadducees say that there is no resurrection" (23:7).

Later on, Paul's appeal to this belief of the Pharisees was less successful. This was the incident in which the Apostle was being jointly questioned by King Herod Agrippa and the Roman Procurator, Porcius Festus. Addressing himself directly to Agrippa, Paul once again argued for the hope of the Pharisees, a hope which he suspected Agrippa to favor. Before recounting his Christian conversion, Paul inquired, "For this hope's sake, King Agrippa, I am accused by the Jews. Why should it be thought incredible by you that God raises the dead?" (26:7-8).

When, however, the Apostle finished his narrative, the pagan Festus blurted out his incomprehension and complete incredulity on the matter of the resurrection: "You are crazy, Paul! All this book learning is driving you crazy!"---*Mainei, Pavle, ta polla se grammata eis manian peritrepei* (26:24).

It is significant that the pagan Roman, not the Jewish king, took offense at the idea of resurrection from the dead. It seems clear, in fact, that Agrippa felt favorably disposed to Paul's message, for his response to it was vastly different from that of Festus: Then Agrippa said to Paul, "You almost persuade me to become a Christian" (26:28). Moreover, Agrippa was persuaded, if Paul had not already appealed to a court at Rome, "he might have been set free" (26:32). For all that, however, Agrippa was not prepared to argue with his Roman counterpart with respect to the resurrection of the dead. He, too, would have been thought crazy!

There is no doubt that this Jewish expectation was a source of embarrassment for those Jews who wanted to make a favorable impression on pagans. Such Jews did not relish the idea that pagans would accuse them of holding weird, unfashionable ideas. They wanted "fit in" with pagan expectations.

Thus, when the Jewish historian, Flavius Josephus--a writer contemporary to the New Testament--came to describe for his pagan readers the beliefs of the Pharisees, he deliberately omitted any mention of the resurrection. He put Pharisaic belief, rather, in terms of the immortality of the soul and the transmigration of souls into other bodies. This was a notion with which Greco-Roman culture was more familiar. Of the Pharisees, Josephus wrote, "They say that every soul is incorruptible, but that only the soul of the good passes over (*metabainein*) into another body, and that of the wicked is punished with eternal retribution" (*The Jewish Wars*, 2.14.163). He thus avoided what might be called "the scandal of the resurrection." §

Passion Sunday, 2011

A Homily offered at St. Mark's Church, Denver

by Subdeacon John W. Brainerd

John 8:47 – “He that is of God heareth God's Words”

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

AS ORTHODOX Christians, we are taught that the Christian God, our God, is the God of Love, the God of infinite mercy and infinite kindness. In today's lesson, Our Lord does not appear to be particularly kind or merciful towards the scribes and Pharisees. He states in the second half of verse 47, “ye are not of God.” How can He say that anyone is not of God? Aren't we all God's children? In verse 55, Our Lord calls the scribes and Pharisees liars, “...if I should say, I know him not, I shall be a liar like unto you...” This is hardly a kindly thing to say to one's children. Earlier in chapter 8, verse 44, Jesus says, again speaking to the scribes and Pharisees, “Ye are of your father the devil, and the lusts of your father ye will do.” It is hard to reconcile Our Lord's handling of the priests and Pharisees with so much of what we know about Our Lord's merciful kindness. So, which is

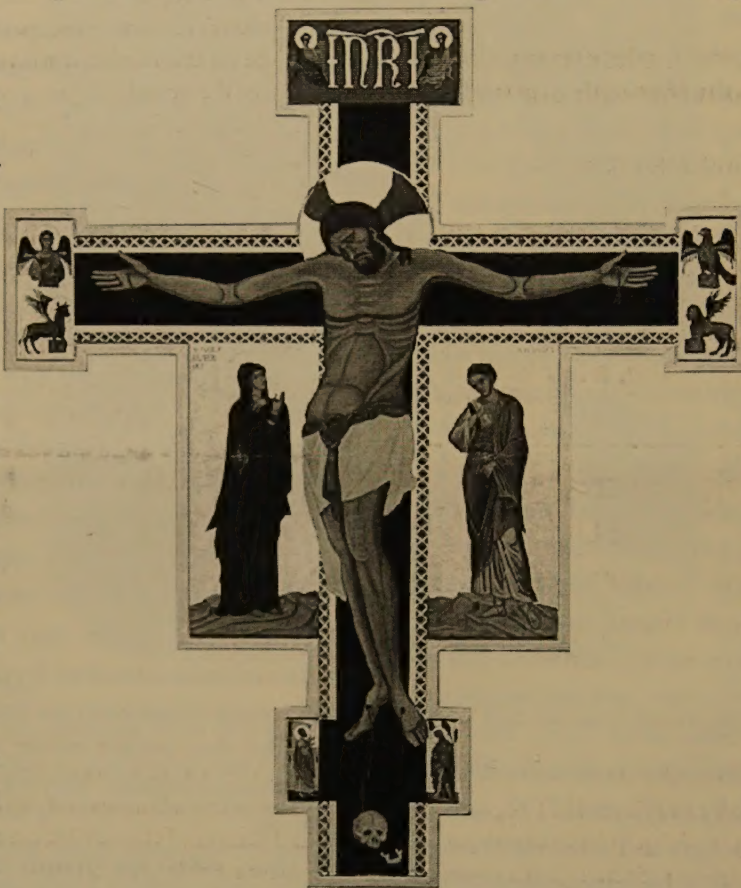
it? Is Jesus all kind and all merciful, as we certainly can conclude from John 3:16, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” or is He the harsh judicial rhetorician of today's Gospel reading?

I think that the Church has placed this lesson on Passion Sunday to give us a reminder that while yes, God is all merciful and all loving, He does not condone nor abide those that have, by their own will, become evil. These Jews rejection of the Truth, incarnate in front of them, is their choice to become evil. By imitating the devil's rejection of the Truth, they have become the children of the devil.

Our Lord bears witness to His Father as the personal loving God, who requires a conscious individual relationship with Him. The Jews in this passage have the facts of their salvation all laid out in front of them, cannot refute Jesus, except to say he is crazy, and yet they do not believe. Saying he is crazy does not disprove the things he says. If we look carefully at John 3:16, we see that it is not in fact an all encompassing, all inclusive statement. It does not say that God so loved the world, that all should have everlasting life. No, it says that whosoever believes in Him should have everlasting life.

The point is that our ‘Religion’ is more than happy times

on Sunday mornings, or pretty icons, or fuzzy lambs posing with a guy in a robe and a beard, gazing dreamily off into the distance. Our ‘Religion’ is in fact a very serious business. It is the business of eternal life. Jesus is deadly serious in his dealings with the scribes and Pharisees. He meets them argument for argument, scripture for scripture, fact for fact, and defeats all of their objections. Once He has answered all of their objections, He explains what His source of information is – the Father; what salvation is – the opportunity for eternal life; and that He is the Logos, the Word of God who proceeds eternally from the Father. He tells



them that despite all their knowledge of the Law, despite their unique place in creation as the chosen people, they are not of God, because they do not hear the Word of God, Jesus, when He speaks to them. As verse 47 says, “He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.”

I attended a Roman Catholic high school. In my sophomore theology class, I remember my teacher remarking that while Our Lord was without sin, there were some who thought that he may have not been perfect. One of the examples he gave was Jesus' impatience and seeming lack of compassion towards the Pharisees was somewhat less than

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and just fill in the "search blank" with the name of what you intend to buy. Everything in your basket will credit St. Mark's with a 5% commission on the purchase from a bicycle or frying pan to a camera or new shoes or, even maybe, a book.

Slubgrip Instructs

Lesson Thirteen: Uses of Utilitarianism

Luciferian Lectures for Lent: Cost effectiveness, market forces, and eliminating waste are the trained utilitarian's idols.

By Fr. Dwight Longenecker, April 07, 2011

The demon Slubgrip's previous adventures were gathered and recorded in Fr. Longenecker's Lent Book, The Gargoyle Code. Written in Screwtapian style, Slubgrip instructs his protégé Dogwart, while trying to keep tabs on his own 'patient'—all while the tempters tumble through Lent to Easter Day.

WORMS, BEFORE WE BEGIN I must share with you the most amusing event, which occurred over the weekend. You will remember how your amateurish colleague Snort attempted to double cross me—all the time buttering me up while he was making accusations against me to Chancellor Borstal. Happily, I had the chance to butter him up. Literally. I had arranged for the Flancks to take him to the training chambers, but once class was dismissed here I arranged a little meeting with Chancellor Borstal myself.

What poor sniveling Snort didn't realize was that Chancellor Borstal and I go back a long way. Borstal saw that Snort needed

something a bit more severe than a few screws and stretches in the training chambers and so he sent him a dinner invitation. As it happened, this was the weekend of the annual dinner for educators and administrators, and Borstal had finagled an invitation. I wasn't, myself, invited to dine, but I have a certain reputation down below for organizing the entertainment at such dinners, and my old friend Crasston, the Undersecretary for Enquiries asked me to fix things as a favor to him. So I arranged for Snort to be my assistant, and gave him the task of melting down the fat from a nice collection of gluttons, so that I could use it to baste the rotisserie of scolds.

What he didn't know dear worms, was that the melted fat wasn't for basting anything. It was for lambasting him. We made a great ceremony of wheeling out the vat of scalding oil, and as it was the banquet for educators we got Snort all dressed up in a schoolboy's uniform—shorts, tie, and little hat. We told him to stir the vat from a platform on top. Then at an arranged signal, in front of the assembled guests we set off a few little fizz pops and the platform collapsed, dropping Snort into the fat. There was a delightful puff of smoke, and his screams were hilarious. Brought the house down.

Then we scooped him out and he proved to be a nice crunchy treat for the appetizer. Very tasty dipped into a sweet and sour sauce of melted down flatterers. That'll teach him to butter me up!

Now my dear annelids and nematodes, if it isn't too much trouble I really do need you to engage those minuscule organs you call brains. We're still on foundations and philosophy today. Glimwort, be a sport will you my lad, and trot on down to the canteen and bring me a cup of lava? I wouldn't mind a couple of those sweet rolls—you know the ones, made up of layers of flesh from sentimentalists.

We're still thinking about different ways to infiltrate the basic belief of relativism into every aspect of popular culture. Here is a long word for you, slugs: utilitarianism. This is the belief that what works is good. If it is efficient and cost-effective it is good. The hairless bipeds want to bring order out of chaos. They want their world to be clean and efficient and smooth and cost-effective. This sort of neurotic human obsessiveness is something I personally find obnoxious. It's boring, worms. Give me the rough and tumble of chaos. Give me the unexpected and exciting world where anything can happen.

Fr. Dwight Longenecker Fr. Dwight Longenecker is a Catholic priest and writer whose work has appeared in a wide variety of Catholic publications. He is the author of several books including the recently republished *More Christianity* (Ignatius Press), and blogs at *Standing on my Head*.

"Slubgrip Instructs" is found on Fr. Longenecker's most edifying Blog at:

<http://www.patheos.com/Resources/Additional-Resources/Lesson-Thirteen-Uses-of-Utilitarianism-Dwight-Longenecker-04-08-2011?offset=0&max=1>

the perfect way to have handled them. Our Lord should have been kinder or more patient with them somehow or other. Now, it appears to me that Our Lord treated the Jews the way he did, because as people in authority, they were responsible for others. They were the teachers and lawyers, priests and subdeacons of their day. We know from the Old Testament that God has great personal interest in each and every one of us. Exodus 20:5 says, "...for I the Lord thy God am a jealous God..." As Christians, we are sometimes uncomfortable with the Old Testament, with the polygamy of the patriarchs, the deuteronomical law, etc., etc. However, the Old Testament is the intimate story of the Creator personal love affair with the Hebrew people. In Ezekiel chapter 13, God speaks about false prophets. "Because, even because they have seduced my people...I will even rend them with a stormy wind in my fury." God does not take kindly to prophets and those in authority that mislead or lie or in some way abuse His people. It seems clear to me that Our Lord found the Pharisees and scribes to be as false prophets. They led the people astray by condemning, rather than embracing Jesus and his message of salvation. It is a great comfort to me to know that God, our God, the Creator, the Master of the Universe, cares so much about me, that when someone persecutes me, or harms me, that He will protect me and heal me. As today's Gradual says, "It is the Lord that delivereth me from my cruel enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man."

The Gospel lesson today shows Our Lord confronting the Pharisees and scribes. We see Him condemn their unbelief. Certainly, as an Orthodox Christian, steeped in two thousand years of Church traditions and history, resistant to change, I find much in the Pharisees and scribes inability to accept the Good News of Jesus to which I can relate. I cannot help but fear my own hard heart and fear of change will condemn me as well to be "not of God". However, this same verse of John's Gospel also gives me reason to hope. Jesus says that if we hear God's words, then we are of God. So, as long as I hear God's words, in scripture and in sermons, from my friends and from my prayer life, then I am of God, no matter what the world is telling me, no matter what is happening around me, even in the dark pit of despair, I am of God.

"He that is of God heareth God's words"

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

YOUR PRAYERS ARE REQUESTED for the second annual ASSEMBLY OF CANONICAL ORTHODOX BISHOPS OF NORTH & CENTRAL AMERICA which will convene at the Hilton Hotel at O'Hare International Airport in Chicago, IL, May 25th-27th (check out the 2011 PASCHAL GREETING from the members of the Assembly of Bishops at www.assemblyofbishops.org), and for the members of our ARCHDIOCESAN SYNOD OF BISHOPS who will gather for their Spring Meeting at the Antiochian Village on Friday, June 3rd.

OCMC Missionary Department Announces Six New Missionary Candidates!

The Missionary Department of the Orthodox Christian Mission Center (OCMC) is pleased to announce that six new Missionary Candidates have been approved in the spring of 2011. Michael and Lisa Colburn plan to serve in Kenya, assisting with translation work and serving other OCMC Missionaries and Candidates in linguistic consulting. Kurt Bringerud, Faith Young, and Joseph and Alexandra Sima plan to serve in Albania as part of the Church's ongoing educational efforts. Blake and Pam Dilullo plan to serve in Kodiak, Alaska. Blake will initially work in construction as Pam home schools her own children and helps with other children's programs. OCMC Missionary Candidates spend several months travelling to churches and meeting with individuals who will partner with them financially and support them in prayer during their time of service. Please pray for these Missionary Candidates as they begin to build their support teams and as they train to help spread the Light of Christ overseas! If you are interested in having a Missionary Candidate speak at your church or organization, please contact the Missionary Department at 1-877-463-6784 or by e-mail at missionaries@ocmc.org.

Anna Claire Trant with her Mother, Ashley Sophia on Anna's baptismal day. She seemed pleased with the attention from her family and friends and was most tolerant of the ceremony.



HOMILY OF POPE BENEDICT XVI
BEATIFICATION OF POPE JOHN PAUL II
ST PETER'S SQUARE
1 MAY 2011

Dear Brothers and Sisters,

SIX YEARS AGO we gathered in this Square to celebrate the funeral of Pope John Paul II. Our grief at his loss was deep, but even greater was our sense of an immense grace which embraced Rome and the whole world: a grace which was in some way the fruit of my beloved predecessor's entire life, and especially of his witness in suffering. Even then we perceived the fragrance of his sanctity, and in any number of ways God's People showed their veneration for him. For this reason, with all due respect for the Church's canonical norms, I wanted his cause of beatification to move forward with reasonable haste. And now the longed-for day has come; it came quickly because this is what was pleasing to the Lord: John Paul II is blessed!

I would like to offer a cordial greeting to all of you who on this happy occasion have come in such great numbers to Rome from all over the world – cardinals, patriarchs of the Eastern Catholic Churches, brother bishops and priests, official delegations, ambassadors and civil authorities, consecrated men and women and lay faithful, and I extend that greeting to all those who join us by radio and television.

Today is the Second Sunday of Easter, which Blessed John Paul II entitled Divine Mercy Sunday. The date was chosen for today's celebration because, in God's providence, my predecessor died on the vigil of this feast. Today is also the first day of May, Mary's month, and the liturgical memorial of Saint Joseph the Worker. All these elements serve to enrich our prayer, they help us in our pilgrimage through time and space; but in heaven a very different celebration is taking place among the angels and saints! Even so, God is but one, and one too is Christ the Lord, who like a bridge joins earth to heaven. At this moment we feel closer than ever, sharing as it were in the liturgy of heaven.

"Blessed are those who have not seen and yet have come to believe" (Jn 20:29). In today's Gospel Jesus proclaims this beatitude: the beatitude of faith. For us, it is particularly striking because we are gathered to celebrate a beatification, but even more so because today the one proclaimed blessed is a Pope, a Successor of Peter, one who was called to confirm his brethren in the faith. John Paul II is blessed because of his faith, a strong, generous and apostolic faith. We think at once of another beatitude: "Blessed are you, Simon, son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven" (Mt 16:17). What did our heavenly Father reveal to Simon? That Jesus is the Christ, the Son of the living God. Because of

this faith, Simon becomes Peter, the rock on which Jesus can build his Church. The eternal beatitude of John Paul II, which today the Church rejoices to proclaim, is wholly contained in these sayings of Jesus: "Blessed are you, Simon" and "Blessed are those who have not seen and yet have come to believe!" It is the beatitude of faith, which John Paul II also received as a gift from God the Father for the building up of Christ's Church.

Our thoughts turn to yet another beatitude, one which appears in the Gospel before all others. It is the beatitude of the Virgin Mary, the Mother of the Redeemer. Mary, who had just conceived Jesus, was told by Saint Elizabeth: "Blessed is she who believed that there would be a fulfilment of what was spoken to her by the Lord" (Lk 1:45). The beatitude of faith has its model in Mary, and all of us rejoice that the beatification of John Paul II takes place on this first day of the month of Mary, beneath the maternal gaze of the one who by her faith sustained the faith of the Apostles and constantly sustains the faith of their successors, especially those called to occupy the Chair of Peter. Mary does not appear in the accounts of Christ's resurrection, yet hers is, as it were, a continual, hidden presence: she is the Mother to whom Jesus entrusted each of his disciples and the entire community. In particular we can see how Saint John and Saint Luke record the powerful, maternal presence of Mary in the passages preceding those read in today's Gospel and first reading. In the account of Jesus' death, Mary appears at the foot of the cross (Jn 19:25), and at the beginning of the Acts of the Apostles she is seen in the midst of the disciples gathered in prayer in the Upper Room (Acts 1:14).

Today's second reading also speaks to us of faith. Saint Peter himself, filled with spiritual enthusiasm, points out to the newly-baptized the reason for their hope and their joy. I like to think how in this passage, at the beginning of his First Letter, Peter does not use language of exhortation; instead, he states a fact. He writes: "you rejoice", and he adds: "you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls" (1 Pet 1:6, 8-9). All these verbs are in the indicative, because a new reality has come about in Christ's resurrection, a reality to which faith opens the door. "This is the Lord's doing", says the Psalm (118:23), and "it is marvelous in our eyes", the eyes of faith.

Dear brothers and sisters, today our eyes behold, in the full spiritual light of the risen Christ, the beloved and revered figure of John Paul II. Today his name is added to the host of those whom he proclaimed saints and blessed during the almost twenty-seven years of his pontificate, thereby forcefully emphasizing the universal vocation to the heights of the Christian life, to holiness, taught by the conciliar Constitution on the Church *Lumen Gentium*. All of us, as members of the people of God – bishops, priests, deacons, laity, men and women

religious – are making our pilgrim way to the heavenly homeland where the Virgin Mary has preceded us, associated as she was in a unique and perfect way to the mystery of Christ and the Church. Karol Wojtyła took part in the Second Vatican Council, first as an auxiliary Bishop and then as Archbishop of Kraków. He was fully aware that the Council's decision to devote the last chapter of its Constitution on the Church to Mary meant that the Mother of the Redeemer is held up as an image and model of holiness for every Christian and for the entire Church. This was the theological vision which Blessed John Paul II discovered as a young man and subsequently maintained and deepened throughout his life. A vision which is expressed in the scriptural image of the crucified Christ with Mary, his Mother, at his side. This icon from the Gospel of John (19:25-27) was taken up in the episcopal and later the papal coat-of-arms of Karol Wojtyła: a golden cross with the letter "M" on the lower right and the motto "Totus tuus", drawn from the well-known words of Saint Louis Marie Grignon de Montfort in which Karol Wojtyła found a guiding light for his life: "Totus tuus ego sum et omnia mea tua sunt. Accipio te in mea omnia. Praebe mihi cor tuum, Maria – I belong entirely to you, and all that I have is yours. I take you for my all. O Mary, give me your heart" (Treatise on True Devotion to the Blessed Virgin, 266).

In his Testament, the new Blessed wrote: "When, on 16 October 1978, the Conclave of Cardinals chose John Paul II, the Primate of Poland, Cardinal Stefan Wyszyński, said to me: 'The task of the new Pope will be to lead the Church into the Third Millennium'. And the Pope added: 'I would like once again to express my gratitude to the Holy Spirit for the great gift of the Second Vatican Council, to which, together with the whole Church – and especially with the whole episcopate – I feel indebted. I am convinced that it will long be granted to the new generations to draw from the treasures that this Council of the twentieth century has lavished upon us. As a Bishop who took part in the Council from the first to the last day, I desire to entrust this great patrimony to all who are and will be called in the future to put it into practice. For my part, I thank the Eternal Shepherd, who has enabled me to serve this very great cause in the course of all the years of my Pontificate'. And what is this 'cause'? It is the same one that John Paul II presented during his first solemn Mass in Saint Peter's Square in the unforgettable words: 'Do not be afraid! Open, open wide the doors to Christ!' What the newly-elected Pope asked of everyone, he was himself the first to do: society, culture, political and economic systems he opened up to Christ, turning back with the strength of a titan – a strength which came to him from God – a tide which appeared irreversible. By his witness of faith, love and apostolic courage, accompanied by great human charisma, this exemplary son of Poland helped believers throughout the world not to be afraid to be called Christian, to belong to the Church, to speak of the Gospel. In

the end, the Lord: he helped us not to fear the truth, because truth is the guarantee of liberty. To put it even more succinctly: he gave us the strength to believe in Christ, because Christ is Redemptor hominis, the Redeemer of man. This was the theme of his first encyclical, and the thread which runs through all the others.

When Karol Wojtyła ascended to the throne of Peter, he brought with him a deep understanding of the difference between Marxism and Christianity, based on their respective visions of man. This was his message: man is the way of the Church, and Christ is the way of man. With this message, which is the great legacy of the Second Vatican Council and of its "helmsman", the Servant of God Pope Paul VI, John Paul II led the People of God across the threshold of the Third Millennium, which thanks to Christ he was able to call "the threshold of hope". Throughout the long journey of preparation for the great Jubilee he directed Christianity once again to the future, the future of God, which transcends history while nonetheless directly affecting it. He rightly reclaimed for Christianity that impulse of hope which had in some sense faltered before Marxism and the ideology of progress. He restored to Christianity its true face as a religion of hope, to be lived in history in an "Advent" spirit, in a personal and communitarian existence directed to Christ, the fullness of humanity and the fulfillment of all our longings for justice and peace.

Finally, on a more personal note, I would like to thank God for the gift of having worked for many years with Blessed Pope John Paul II. I had known him earlier and had esteemed him, but for twenty-three years, beginning in 1982 after he called me to Rome to be Prefect of the Congregation for the Doctrine of the Faith, I was at his side and came to revere him all the more. My own service was sustained by his spiritual depth and by the richness of his insights. His example of prayer continually impressed and edified me: he remained deeply united to God even amid the many demands of his ministry. Then too, there was his witness in suffering: the Lord gradually stripped him of everything, yet he remained ever a "rock", as Christ desired. His profound humility, grounded in close union with Christ, enabled him to continue to lead the Church and to give to the world a message which became all the more eloquent as his physical strength declined. In this way he lived out in an extraordinary way the vocation of every priest and bishop to become completely one with Jesus, whom he daily receives and offers in the Eucharist.

Blessed are you, beloved Pope John Paul II, because you believed! Continue, we implore you, to sustain from heaven the faith of God's people. Amen. And are you, beloved Pope John Paul II, because you believed! Continue, we implore you, to sustain from heaven the faith of God's people.



Anna Claire Trant approaches the Font for her Baptism. Travis Joannicus and Ashely Sophia are her parents with bros. Amon Samuel, Garrett Thomas, and Cody Theodore. Joshua Trant, uncle to Anna, holds her and Emily Huft assisted.

Christy Reppond at a farewell party hosted by the Choir the Sunday before she moved to Oregon for yet another Retirement. She came to St. Mark's and joined the Choir many years ago and continues to make a joyful sound at Morning Prayer Mass week by week.



Captain Jason (Subdeacon Zacharias) Falcone has been informed that his thesis for the Master's Degree in Theology from the Balamand University in Lebanon has been approved. He is to be awarded the Degree at the Archdiocesan Convention in Chicago this July. The St. John of Damascus Institute of Theology is much respected. Fr. John and Diana Falcone were transferred back to St. Mark's in 2010 and have been most active in the education program as well as regular members of the 8:00 o'clock Sunday Mass congregation.

Sarah and Stephen Greenlee plan to join Fr. John Connely on an expedition / pilgrimage to Italy to explore the ancient and Christian monuments. There are many opportunities to light tapers and offer intercessions for the folks back home. We will divide our time between Venice and Rome with day trips by train to numerous important places including Assisi. Thanks to Deacon Vladimir, Deacon Mark, and Fr. John Falcone with the Subdeacons, Readers, Choir, and Acolytes, for covering the Sunday Masses. Thanks to Fr. Les Michael Bundy for covering the Wednesday noon Mass on 11 June, the Solemnity of St. Joseph.

We all thank the Altar Guild for a most beautiful decoration of the Temple this Easter. There is much preparation to restore the Altar after the long season of Lent and the total stripping of the Altar appointments on Maundy Thursday. All the silver and brass is polished, flowers procured and set in place and all the candles renewed.

A white robed army of Clergy and Readers and Acolytes led us through a three hour Vigil and Mass on Holy Saturday in which we used the Old Ritual with all twelve Prophecies. Quite a challenge for all including the Choir. Thanks to Chris Vaughn for presenting the many texts and the Litany.

Matushka Deborah headed up the social events. Thanks to Tamara and all who brought food.

Many thanks to Reader Rik (Cuthbert) Vaughn for the many Church Bulletins -all with complicated music and texts.

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